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The duty and reward of evangelizing the Heathen:

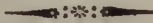
A

SERMON

DELIVERED IN NEWBURYPORT,

LORD'S DAY EVENING,

OCTOBER 22, 1815.



BY HORATIO BARDWELL,

ONE OF THE MISSIONARIES TO CEYLON.



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THE following Discourse was delivered to a numerous and attentive auditory, the evening previous to the embarkation of the preacher, and his companions, on a Mission to the Island of Ceylon. It is now published in the hope that it may aid in cherishing and extending the missionary spirit which has recently awoke in our country. An ardent wish to promote an object so interesting, prevailed on Mr. Bardwell to resign the Sermon, neither transcribed nor corrected, for publication. With a few circumstantial corrections, made by his request, it is now commended to the candor of the Christian public, and the blessing of God.

The first part of the book is devoted to a general
 introduction of the subject, and to a description of the
 various methods which have been employed for the
 purpose of determining the true value of the
 quantity in question. The second part is devoted to
 a detailed account of the various methods which have
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SERMON.

PROVERBS, 11, 24.

THERE IS THAT SCATTERETH, AND YET INCREASETH; AND THERE IS THAT WITHHOLDETH MORE THAN IS MEET, BUT IT TENDETH TO POVERTY.

THE world was made by, and for Christ.— To display the glory of God, through the existence and prosperity of the church, were the heavens spread as a curtain over our heads, and the foundations of the earth established.

All the manifestations which God has made of himself to mankind, bear an intimate relation to the establishment and final extension of the Redeemer's kingdom; which is destined to become great, and to fill the whole earth.

In all these manifestations, the divine benevolence is conspicuously seen. From the first morning of creation to the present moment, good-will to man, has been inscribed on the works and providence of Jehovah.

God is a being of infinite benevolence. To manifest this character to his rational creatures, in the fullest manner possible, he has revealed, and is carrying into operation, his designs of mercy and grace, through the death of the Lord Jesus Christ.

In the accomplishment of this glorious system, the great Head of the church most reasonably requires the concurrence and co-operation of his creatures. The divine constitution, respecting the church, is such, that human instrumentality is necessary. Men must be co-workers with Christ. Not because God is not able to carry on his own work *without* them, but because thus it hath seemed good in his sight.

How great is the honour, to be employed in the same work with the Lord Jesus Christ!—In the same work, which engages the attention of saints and angels

in heaven ! In that cause which will at length prevail, and rise triumphant above all the efforts of its enemies !

In this glorious cause, my brethren, we are permitted, yea, we are commanded to engage :—and through Christ strengthening us, we can do much. By our prayers, by our influence, and by our property, we can do *much*.

Besides, those who devote their time, their talents and their wealth to the promotion of this benevolent object, will not be losers. The cause in which they labour, is the *Lord's*, and he is able to return into their bosoms an hundred fold, and he *will* do it. Not one sacrifice made for Christ shall ever pass unrewarded. The word of the immutable Jehovah is *pledged*. “He that watereth, shall also himself be watered.”

Those, and those *only*, use the world as not abusing it, who consecrate it to the glory of God, and inscribe upon all their possessions, “*Holiness unto the Lord.*”

Those, who thus obey the divine command, shall not lose their reward. They shall obtain a blessing from the Lord.—They have no reason to expect, as a general thing, that their *pecuniary* stock will be diminished, by acts of benevolence. For “he that giveth to the poor, lendeth unto the Lord,” in whose hands are the treasures of the earth. God is pleased with the cheerful giver, and will restore unto him double. Yea, durable riches and righteousness shall be his reward.

While the miser bolts his coffers and hardens his heart against the cry of poverty, and the wants of the miserable, he is starving his soul with eternal famine. His gold and his silver will testify against him, and prey upon his peace forever. But “the *liberal* soul shall be made *fat*.” By giving to the poor, and dispersing abroad, he is not only laying up treasures in heaven, but he is communicating happiness to others, and glorifying the King of Zion.

My hearers, the sentiment of my text is applicable

to men in almost every station and relation in life. It is, no doubt, designed to enforce this practical truth, that the way to obtain *true riches* is to *lend unto the Lord* :—To view ourselves as stewards of the Lord's treasure, and with feelings of true benevolence to embrace every opportunity of supplying the wants of our fellow-men.

It is my present design to apply the sentiment of the text to the subject of evangelizing the heathen.

My hearers, when we look abroad in the earth, we see, comparatively, nothing but darkness and death. The desolations, which sin has made, are spread far and wide. The prince of darkness holds almost an undivided dominion. Cast your eye on the map of the world.—How small a portion of the whole do you see illuminated by the Sun of Righteousness.

On our own continent, how many ignorant and merciless beings have come to our knowledge ! And we may reasonably suppose that still greater numbers are to be found in the vast wilderness between the Mississippi and the Pacific Ocean. These uncultivated wilds ought not to be forgotten, though more promising fields for present labour are to be found.

Behold the degraded state of the poor Africans.—Despised and depressed by civilized nations, they are immersed in more than midnight darkness, save a few scattered rays, which beam from the Cape of Good Hope, by the instrumentality of a *Kicherer*, a *Vander Kemp*, and their worthy successors, “ whose praise is in all the churches.”

Nor should the numerous and fertile Islands in the Southern and Pacific Oceans be forgotten. Islands peopled with immortal, yet dying creatures, and *all*, with a very few exceptions, living and dying in sin ; destitute of the delicious comforts of civilized life, and ignorant of the only Saviour of sinners.

Cast your eyes, for a moment, to the East. View that vast and populous continent, with its adjacent Islands. Here you behold 500,000,000 of immortal souls, almost wholly under the influence of abomina-

ble idolatry :—Pagans, practising the most absurd, cruel, and detestable rites,—or Mahometans, sunk in sensuality and sloth, inflated with pride, and the ambition of proselyting with the sword.

Over this vast number of human beings, darkness that may be felt spreads its gloomy wings. Not one ray of gospel light points out to them the path to heaven. Idols, horrid as obscene, fill every pagoda. Altars are planted under every green tree, to testify to the world, that the true God is not known.

In this widely extended and populous part of the world, the door seems to be opening for the spread of the gospel. Though they are far removed from us, yet we can have access to them, and the prospects of extensive usefulness seem, at present, to be more flattering, than in any other part of the heathen world.

In view of the deplorable state of the heathen, and the duty which presses upon the church, of putting the means of life into their hands ; let me solicit your attention to the doctrine of my text, in this connexion.

EXERTIONS MADE TO EVANGELIZE THE HEATHEN, WILL NOT IMPOVERISH, BUT ENRICH THE CHURCH.

However contrary this sentiment may be to the feelings and maxims of the world, still it is capable of satisfactory proof, both from scripture and facts ; and that too, not on the ground of miraculous providence, but on those common principles by which God deals with the church.

1. Exertions, made to evangelize the heathen tend to impress upon the church the value of the gospel.

Those who have been educated under the light of the gospel, are exceedingly prone to undervalue this inestimable treasure. And in exact proportion as christians undervalue the gospel, they undervalue that which makes them to differ from the degraded heathen, and slight the greatest gift that God ever bestowed upon mankind.

In no way do men so clearly see the value of their

blessings, as by contrasting their situation and prospects with those of the destitute.

This contrast will be continually presented to the minds of those who engage in the noble work of evangelizing the heathen. They will see and feel, that the gospel is the great means, in the hand of God, of delivering them from darkness and infidelity, and opening to them those glories which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

It is a fact, my brethren, that the more you exert your influence to spread the knowledge of the Redeemer, the more highly will you prize this blessed volume, which brings life and immortality to light.

While you see its glorious influence in prostrating the idols of the heathen, you will have additional evidence of its divine original. While you are labouring and praying to communicate this divine treasure to the blind votaries of paganism, a celestial flame will be enkindled in your own breasts. Returning to the perusal of the sacred pages, the pious heart will exclaim with new ardor, "O how love I thy law; it is my meditation all the day!"

2. Exertions made by christians, to evangelize the heathen, greatly increase, and call into exercise, feelings of christian benevolence.

The spirit of the gospel is a spirit of benevolence. Where this temper is wanting, true religion is wanting. And where this abounds, the church will be rich in faith and good works.

So long as every man cares for his own, and no one for the things of another, the christian graces are enfeebled, and the cause of Christ languishes. That course of conduct, then, which has the greatest tendency to promote among christians a spirit of enlarged benevolence, is the best calculated to enrich and adorn the church.

The benevolent spirit of the gospel is a spirit which impels to action. It is increased by exercise. Like the small rivulet fed by tributary streams, though

scarcely noticeable in its beginning, it at length becomes great, and like the river of Egypt, spreads fertility and beauty all around it.

It is a fact, corroborated by the testimony of thousands, that the more active christians are, in looking into the necessities and supplying the wants of the destitute, the more liberal are their feelings, and the more unlimited their exertions.

As well may the rush grow without mire, or the reed without water, as evangelical benevolence, in the breast of that man, whose prayers and exertions are confined to himself.

Look at Christ, our great example of benevolence!—Daily and hourly engaged in acts of humanity and kindness.—Look at his first disciples. How did they arrive at such eminence in the divine life?—By following the footsteps of their Master—by engaging personally in the benevolent work of evangelizing the heathen.—Behold the great apostle of the Gentiles! How did he attain to such a measure of the spirit of Christ? What course did he pursue to become so much assimilated to the great Head of the church? By labouring night and day—by encountering perils and hardships both by sea and land—by fasting and prayer, that the blessings of the gospel* might be disseminated through the earth!

He at length became so entirely engrossed in the cause of the church, that he almost forgot himself. “I could wish myself accursed from Christ, for my brethren and kinsmen according to the flesh.” He counted not his own life dear to him, that he might preach Jesus Christ, and him crucified, and thereby save the souls of his fellow-men, and glorify his beloved Saviour.

My hearers, look around upon those within the circle of your acquaintance.—Who are those individuals that most exemplify the spirit of Christ, and who appear to derive the greatest consolation in the duties and exercises of religion? Are they not those who have been in the habit of using their influence, of con-

tributing their property, and of supplicating the throne of grace, in behalf of the miserable and destitute ?

My brethren, do you desire to be delivered from a selfish, worldly spirit—do you wish for that consolation which results from a likeness to the blessed Jesus ? Turn not a deaf ear to the cry of misery. Engage actively in the pleasing work of extending the borders of the Redeemer's kingdom.

3. Exertions made to evangelize the heathen, will have a most happy tendency to unite the church.

“ A house divided against itself cannot stand.” Though christians cannot be called *enemies*, yet there often exists a sinful coldness of affection to each other.

This sometimes rises to such a height as to destroy christian communion, and greatly to dishonour the cause of Christ.

There is a strange propensity in christians to suffer difference of sentiment, though comparatively unimportant, to extinguish, or at least suppress, those feelings of christian fellowship, which should unite them as a band of brothers.

The attention of the church is often too much occupied with idle speculations on subjects of minor importance, which often terminate in impassioned discussions, and even in acrimonious disputings. Christians are prone to “ tithe, mint, anise and cummin, while they neglect the weightier matters of the law.”

To remedy this evil, both as it respects personal enjoyment, and the honour of Christ's cause, let christians remember the great design of Christ's coming into the world. Let them fix their eye on that object for which they were redeemed from the powers of darkness. Let them follow the footsteps of the apostles, in striving to build up that kingdom which is righteousness and peace and joy in the Holy Ghost.

No object has ever had a more happy influence in removing personal and party prejudice among christians of the same, and of different denominations, than that of christianizing the heathen. We need only cast our eyes on the various reports of the numerous

missionary and bible societies, in England, and on the Continent, for full evidence of this. One spirit actuates them. The great question is, how can we most facilitate the circulation of the word of life.

Christians of different denominations reciprocally assemble in multitudes, to celebrate the joyful anniversaries of these benevolent societies. While they listen with eager attention to the successes of their mutual exertions, their hearts are warmed with love to one another, and glow with an increasing flame of benevolence towards the heathen. With cordiality they extend the hand of christian fellowship. After mingling their prayers to God for the perishing heathen, and for his blessing upon their pious efforts, they joyfully unite in commemorating the death of their common Saviour. Here every party feeling is laid aside, and united thanksgiving crowns the sacred feast. Yes, my brethren, the angels of God view with rapture such interesting scenes, and hail them as the commencement of happier days.

May we not confidently expect, that this great work of evangelizing the heathen will dispel every unchristian feeling, and be the instrument of uniting the hearts and exertions of christians, till the fellowship of the church on earth shall be like that above?

4. The exertions of the church to evangelize the heathen, will confound infidels.

No weapon formed against the church shall prosper, but none has ever had a more threatening aspect, than that which unbelievers have fabricated, from materials made ready to their hands, by the professed disciples of Christ.

Sloth and indifference in religion are so repugnant to the doctrines and spirit of the gospel, that the enemy thinks he has strong ground of objection, when he sees the inactivity of christians. It was once remarked by a violent enemy of christianity,—“Were I a christian, I would outlive them all.”

My brethren, shall we endure this? Shall we crucify the Son of God afresh? God forbid that we

should dishonour that holy name by which we are called !

The infidel boldly says, The Bible is not the word of God ; if it were, it would have been sent to all mankind. Christians do not believe that this is the only guide to heaven, or they would not be so indifferent respecting its circulation.

Now if christians were to arise, with united zeal and activity, and employ their time, their talents, and their property, for the extension of the church, the mouth of the infidel would be shut. His weapon would be turned against himself. He would be compelled to acknowledge, "*There is a divine reality in the christian religion.*"

How active has been that potent combination of infidels on the Continent of Europe, in the last century ! No means were left untried to spread their nefarious principles, and (to use their own blasphemous language) to "crush the wretch."

How should their activity stimulate us ! Let us, my brethren, in the heavenly spirit of the apostles, and with the indefatigable activity of these "sons of Belial," engage in spreading the doctrines of the *cross*, and what might we not expect ? The Holy Spirit would crown our efforts abroad, and shed his blessed influence on the churches at home.

Let christians, instead of conforming to customs of the world, unite all their efforts in spreading the gospel among their own countrymen, and the destitute heathen ; and more would be done to stop the mouths of gainsayers, than could be effected by the eloquence of ten thousand preachers.

5. The exertions of the church to evangelize the heathen, will draw down the influences of the Holy Spirit upon ourselves, and our country.

The christian is never more happy, than when engaged in acts of benevolence to his fellow-men. His reward is not only in heaven, but in the present feelings of his heart. He knows by experience, that "it is more blessed to give, than to receive."

But this is not all. Exertions made to save the souls of the heathen, will prove a most efficacious means of grace to ourselves, and our countrymen.

There are many pious and respectable christians, who cannot think it the duty of the American churches to send away missionaries to foreign lands, as long as there are so many destitute churches, so many impenitent sinners, and so many heathen in our own land. But here, the maxim of the text has a powerful application. "There is that withholdeth more than is meet, but it tendeth to poverty."

It is indeed a melancholy fact, that the labourers are so few, in comparison with the harvest at home.

How shall we deliver our neighbours and countrymen from the kingdom of darkness?—Let us act upon this gospel principle, that he who does good to others, has the most certain prospect of receiving good to himself.

In no way may we so reasonably expect a revival of religion among ourselves, as by sending the gospel, together with a multitude of its publishers, to heathen nations. This is a truth not only taught in the word of God, but abundantly confirmed by the history of the church in all ages.

There never has been so much religion in Great Britain, as since they have turned their attention to the heathen. The same may be said concerning all christian societies, in all parts of the world. And, my hearers, does not *our own* experience accord with this principle? No event has ever excited the attention, and enkindled the devotion of our churches, more than our mission, which has recently been established in the East.

When have our churches been more flourishing?—When has there been a greater number of religious awakenings? When has the Holy Spirit descended more copiously upon our Colleges, and Seminaries of learning? When has there been a greater number of learned and pious preachers of the gospel; and when have the destitute parts of our country been blessed

with the preaching of the gospel, more than at the present day?—The Lord will verify his promise—
 “The liberal soul shall be made fat.”

We may set this down as a truth, that we never shall, on the whole, be more destitute, by imparting to the heathen the bread of life. Yea, may we not reasonably expect, and that too on gospel principles, that religion will revive at home, in exact proportion to the efforts we make to send it abroad? Where one missionary is sent to the heathen, may we not hope that faithful preachers will be raised up at home, in a ten-fold proportion?

With truth has it been said, that “religion is a commodity of which the more we export, the more we have remaining.”

While christians are labouring and praying for the benighted heathen, the Holy Spirit will descend upon them, as rain upon the mown grass. While they are striving to raise pagan idolaters from their miserable and dangerous condition, their hands will be strengthened by the rapid increase of praying souls around them. While they are striving to impart to the children and youth, in heathen lands, the blessing of civilization, and the richer blessings of the gospel, their own children will feel the sacred impulse; will start into life by their side, and consecrate the morning of their days to God.

I have now attempted, as was proposed, to illustrate and prove the sentiment of my text, by showing that exertions to send the gospel to the heathen, would have a happy tendency on the church, by enhancing their estimation of the gospel—by exercising and strengthening the feelings of benevolence—by promoting union among christians—by stopping the mouths of infidels—and by drawing down the influences of the Holy Spirit around them.

In view of this subject, I am led to remark,

1. On the reasonableness of the command of Christ to his disciples, “Go preach the gospel to every creature.”

This command though primarily given to the twelve apostles, is nevertheless binding on christians in every age of the church. So long as there is a single heathen on earth, the church is laid under the most solemn obligation to "preach to him the gospel."

• If any doubt remain, respecting the general application of this command, it must surely be removed by a consideration of the promise annexed: "Lo, I am with you always, even to the end of the world." The command must be coextensive with the promise. In this passage then, Christ addresses *us*. We are commanded to engage in this benevolent work. And in it we may all engage, according to the true spirit of the command. Though we are not *all* called, as were the apostles, to undertake *personally* in preaching the word, yet the work is to be carried on, so far as means are concerned, by the prayers and liberality of the church at home.

Has not Christ a right to give such a command to his followers? Clothed as he is with Omnipotence, and standing at the head of his church, who can dispute his divine authority?

This command is reasonable. Who has purchased your redemption? Who groaned on the cross to save your souls from death? The same Being who now calls upon you to show your love to Him, by sending His gospel to the Gentiles. Where then is your gratitude to Him who not only ransomed you from death, but through whose blood, you derive all the blessings of life? Is it not reasonable that you should render to Him what is already His own; especially when, thus doing, you may expect he will return an hundred-fold into your own bosoms?

God is able to carry on his work without the agency of his creatures. But this is not according to his wise and benevolent purposes. He well knows that the graces of his children require exercise: and therefore in love to them, he gives them the privilege of being co-workers with the Lord Jesus Christ. He has left them a great work to do—a work which demands

all their time, and all their talents. And he who refuses to exert himself in behalf of the heathen, not only disobeys the reasonable command of Christ, but starves his own soul. He will neither partake of the bread of life himself, nor help it forward to those who are destitute.

2. From our subject, I am led to remark on the reasonableness of the conduct of the ancient apostles.

The twelve disciples were literally missionaries.—They were ordained and sent forth by the great Head of the church, to proselyte heathen nations to the doctrines of the cross. Nor were they disobedient to the heavenly call. They “did not confer with flesh and blood.” They did not refuse to go to the distant heathen, on the pretence that much remained to be done at home. They first gave their own countrymen the offer of salvation, and when their countrymen refused to hear them, they turned to the gentiles. And when, among the gentiles, their labours were blessed, they established churches, appointed over them rulers and teachers, and still pursued their way to other cities and nations—determining to spread the doctrines of the cross as far as lay in their power. They explored other regions—travelled by sea and by land—visited the most populous regions of the world, and spoke with boldness in the name of Jesus. Pursuing that course which the finger of God pointed out, they feared neither prisons nor gibbets. When they were brought before rulers and governors, Christ remembered them, and put words into their mouths. When they were imprisoned, the light of heaven cheered their dungeon; and when put to death, they gloried in the sacrifice, for Christ’s sake.

If the apostles had acted according to the maxims of the world, they would, probably, never have left Jerusalem; for that city was filled with infidels, and impenitent sinners. There were their friends and neighbours. Why not stay till they were all converted to the faith? What then would have become of the gentiles? Where should *we* have been? Probably in

heathenish darkness. Instead of assembling in the sanctuary, and worshipping the true God, we might, this evening, have bowed before Baal. Instead of presenting to Jehovah of Hosts the pure sacrifice of prayer and praise, our altars might have been stained with the blood of our immolated sons and daughters; and even our own blood might have been shed to appease the anger of demons. Blessed be God, that through the instrumentality of these pious missionaries, our ancestors became acquainted with the gospel of Christ, and have transmitted it to us, their posterity.

Let me ask, my hearers, do you not approve of the conduct and admire the zeal of the apostles? "Yes." Why then are you so indifferent about evangelizing the distant heathen, at the present day? Souls are as precious now, as then. The prospects of success are as great, because Christ is still with his missionaries, even to the end of the world. The hardships and dangers of the undertaking are no greater.

No objection can be urged against missionary efforts, at the present day, that will not equally condemn the conduct of Christ and his apostles. If then any objection be made, let it be aimed at the great Head of the church. Do not condemn the disciple for acting according to the command of his Lord.

Finally. From a general view of this subject, we may see motives sufficient to justify the greatest exertions to send the gospel to the heathen.

It has, it is believed, been proved, that the church at home will be *enriched* by such efforts. This *alone* would seem to be a sufficient stimulus to action. But in addition to this, be intreated to consider that multitudes of wretched heathen are every day dropping into eternity, ignorant of the only way of life and salvation.

The field for labour is truly large. But because we cannot occupy the whole, shall we quietly fold our hands and do nothing? We must select that part of the heathen world, which presents the most favourable prospects. We ought not to suffer any local or per-

sonal feelings to insulate our efforts, or confine us at home, when Providence has opened a wide door to the foreign heathen. The soul of a Hindoo, or Hottentot, though thousands of miles distant, is of as much value, and its salvation will cause as much joy in heaven, as the soul of an American.

My hearers, if no higher motive could be found to stimulate our exertions, than the cause of *humanity*, methinks this alone would be sufficient. With what liberality does the philanthropist open his hand to erect hospitals and almshouses for the comfort of the sick and the poor! And are there no bowels of mercy to yearn over the self-torturing pilgrimages of the heathen? Are there no tears of compassion in view of the flaming pyre, consuming the living with the dead? Is there no outstretched hand, to seize the drowning infant? Is the arm of humanity palsied, that it cannot drag the infatuated wretch from under the ear of Juggernaut?

Here is an ample field for the philanthropist, but still *greater* for the christian. Here are multitudes of immortal souls, not only under the degrading influence of superstition, but exposed every moment to eternal ruin; and no friendly voice to tell them of their danger, or point out to them the way of escape. Miserable beings! Would to God, that there were thousands of *Brainerds* and *Vander Kemps*, to weep and labour and pray for their salvation!

Could we but visit these places of abomination and cruelty, we could not be indifferent respecting their wretched state. If one spark of christian benevolence dwell in our breasts, it must impel us to action. If love to perishing souls can stimulate to vigorous efforts for their salvation, then the friends of Christ cannot be inactive in helping forward to the heathen the invaluable blessings of the gospel.

Let not distance of place furnish an excuse for not engaging in this great work. Let not the self-denials and hardships of the undertaking deter us from the attempt. How many hundreds of our countrymen bid

adieu to friends and country—explore distant regions—learn the most difficult languages—expose themselves to a thousand dangers, in sultry and unhealthy climates ; and all this for a little shining dust ; or for that honour which vanishes before the light of eternity.

How long shall the children of this world be wiser in their generation than the children of light ?

Had you brothers and sisters in a distant heathen land, under the influence of pagan delusion, would you think any sacrifice of property, or any labour, too great, to impart to them the sweet comforts of civilized society, and to open to them the gates of heaven ? Would not your hearts beat high with joy, at the thought of telling them that human guilt was expiated on Calvary—that they have no need of their superstitious and sanguinary rites—but that repentance towards God, and faith in the Lord Jesus Christ, constitute the only way of deliverance from the wrath to come ?

But the souls of strangers are as precious as those of your kindred.

Will it not be a source of unspeakable consolation to us, in our dying hour, to reflect, that we have done something in this glorious work of enlightening the heathen ? In heaven, my christian brethren, how glorious the thought, of meeting the souls of pagans, ransomed by the blood of Christ, and saved by our instrumentality ! Who would not labour and suffer and die for such an object ? This happiness may be ours. Shall we neglect the privilege ? Shall we despise the blessing ? If we refuse to engage in this great harvest, the work will go on—Israel will be gathered—all the enemies of Zion will be disappointed and destroyed. The work is the Lord's. Others will be raised up, with the spirit of the first apostles, who will rejoice to bear the precious gospel to the ends of the earth, and receive the blessing offered to us.

If then we do any thing in this blessed cause, it must be done quickly ; for the time is at hand, when the

great Lord of the harvest will call us to render an account of our labours. And are we prepared to give up our account? Will our consciences justify us in saying that we have improved our Lord's bounty to his glory, and to the salvation of perishing souls?

Once more. Let me entreat you, my hearers, to be earnest at the throne of grace for the benighted heathen. "Pray for the peace of Jerusalem." In this pleasant duty, *all* may engage. In this way *every one* may contribute to the great cause. Not one prayer will be disregarded. Whenever you bow before the throne of grace, think of the millions that are worshipping dumb idols. Pray with confidence and perseverance, "Thy kingdom come," until your faith is changed into vision, and your prayers, into the songs of angels.

HYMN

Sung at the delivery of a valedictory Discourse, by one of the Missionaries: Tuesday evening, Oct. 17, 1815.

AIR—*HOTHAM.*

SOVEREIGN, free and pow'ful grace,
Saves the guilty race of man ;
Stays the wand'ers downward race,
Consummates fair merey's plan.
Freely as we have receiv'd,
Freely we our offerings bring ;
By thy grace our souls believ'd,
Teach our lips that grace to sing.

Near the solemn, parting hour,
Round thy awful throne we bend ;
Spirit, grant thy quickening power,
Let our souls to heaven ascend.
Pardon, Lord, the falling tear,
Christians, sure, are born to love ;
Yet tho' separated here,
May we meet to sing above.

Gracious Saviour, thou wilt ne'er
Leave the soul who loves his God,
Neither earth nor hell we fear,
While we trust thy precious blood.
Let thy arm of grace defend,
These who leave their native shore ;
Winds and waves on thee depend,
All are subjects of thy power.

Waft the ship to Ceylon's Isle,
Where in darkness Satan reigns ;
Bid the ransom'd heathen smile,
Break the captive sinner's chains.
Shield them from the tempter's art,
Thou their only strength and stay ;
Spirit dwell in ev'ry heart,
'Till they reach the realms of day.

Now our strains united rise—
Soon these mingling notes will cease ;
Saviour, hear us from the skies,
Gently soothe each heart to peace.
When life's varying scenes are o'er,
And we launch in death's cold sea,
May we meet on Canaan's shore,
Ever with thee let us be.

*The Missionaries' Farewell :**Sung on the same occasion.*

KINDRED, and friends, and native land,
 How shall we say farewell ?
 And, when our swelling sails expand,
 How will our bosoms swell !

Yes, nature, all thy soft delights,
 And tender ties we know,
 But love more strong than death unites
 To HIM that bids us go.

Thus, when our ev'ry passion mov'd,
 The gushing tear-drop starts :
 The cause of JESUS, more belov'd,
 Shall glow within our hearts.

The sighs we breathe for precious souls,
 Where He is yet unknown,
 Might waft us to the distant poles,
 Or to the burning zone.

With the warm wish our bosoms swell,
 Our glowing powers expand :
 Farewell, then, we can say farewell !
 Our friends, our native land !

*Farewell to the Missionaries :**Sung at their embarkation.*

SOVEREIGN of worlds ! display thy pow'r,
 Be this thy Zion's favour'd hour ;
 Bid the bright morning star arise,
 And point the nations to the skies.

Set up thy throne where Satan reigns,
 On Afric's shore, on India's plains :
 On wilds and continents unknown—
 And be the universe thy own !

Speak—and the world shall hear thy voice ;
 Speak—and the deserts shall rejoice !
 Scatter the shades of moral night ;
 Let worthless Idols flee the light !

'Trusting in HIM, dear brethren, rear
 The Gospel Standard, void of fear :
 Go, seek with joy your destin'd shore,
 To view your native land no more.

Yes—Christian Heroes !—go—proclaim
 Salvation through IMMANUEL's name ;
 To Ceylon's Isle the tidings bear,
 And plant the ROSE OF SHARON there.

He'll shield you with a wall of fire,
 With flaming zeal your breasts inspire ;
 Bid raging winds their fury cease,
 And hush the tempest into peace.

And when our labours all are o'er,
 Then we shall meet to part no more ;
 Meet with the blood-bought throng to fall,
 And crown our JESUS, LORD OF ALL !